

## הלכות ברכות הודאות (סימן רכג: מי שילדה אשתו, מת מורישו, כלים חדשים)

### רכג:ב-ג

#### Outline

1. Today's Topics
  - a. ברכות when one's father passes away
  - b. ברכות on new items
2. מת אביו (רכג:ב)
  - a. If one's father dies and he inherits money from his father, he should say דיין האמת and שהחינו, unless he has brothers, in which case he says הטוב והמטיב in place of שהחינו (שו"ע) because one says רמ"א only if he has partners who benefit also (רמ"א)
    - i. Q: When else is דיין האמת said?
      1. Whenever an upstanding person dies and a person is distressed by it, but people say it without שמ ומלכות even though this is not correct (משנ"ב ח)
        - a. Q: For whom should one certainly say דיין האמת with שמ ומלכות?
          - i. A ת"ח who dies since one must mourn and feel bitter and for relatives for whom one must mourn (משנ"ב שם)
      - ii. Q: In what order?
        1. (משנ"ב ט) שהחינו and then דיין האמת
          - a. Q: Why? (הע' 16)
            - i. (משנ"ב כ) שהחינו is obligatory while דיין האמת is not
            - ii. It is considered mocking the deceased to say first שהחינו (שבט הלוי ח: לה, גרשז"א)
      - iii. Q: Why does one say שהחינו even if he would have preferred for the father not to die and not to inherit him?
        1. Because שהחינו is not dependent on one's state of joy but rather on receiving something from which one benefits, even if it coincides with pain and anguish (משנ"ב ט)
      - iv. Q: If there are brothers, what is said?
        1. Only הטוב והמטיב (משנ"ב י)
      - v. Q: If one is told that his wife died and left an inheritance, what ברכות does he say?
        1. (משנ"ב שם) שהחינו, since he inherits her and דיין האמת
      - vi. Q: If one is an אונן, does he say שהחינו? (הע' 17)
        1. No (גשר החיים)
        2. Yes, but most in practice do not say שהחינו on inheritance (גרשז"א)
  3. בית חדש וכלים חדשים (רכג:ג)
    - a. If one builds a new home or new implements, even if he already had similar ones, or if he buys and then buys again, he says שהחינו each time he buys. This applies even to already used items that one never owned, but if one sells and then rebuys, he does not say שהחינו (שו"ע)
      - i. Q: In what case does one say שהחינו on a new home?
        1. If he buys it only for himself, but if others join him in it, then each of the partners says הטוב והמטיב; therefore, when a community builds or buys a shul, a representative should stand up and say הטוב והמטיב on behalf of everyone (משנ"ב יא)
      - ii. Q: What if the house is destroyed and then rebuilt?
        1. If it was burned, then שהחינו is said; if it was knocked down, then it is a debate, and we are lenient not to say שהחינו, unless a row in height was added (משנ"ב יב)
          - a. Q: What if aesthetic changes are made but no new space is added? (הע' 24)
            - i. שהחינו is not said (גרשז"א)
      - iii. Q: What is included in "new implements"?
        1. Clothing and dishes and the like, if they are things that subjectively, a person rejoices over (משנ"ב יג)

- iv. Q: Does one say שהחיינו on a new ספר?  
1. Debate since מצות are not given for benefit, but if one searched for it and rejoiced when he found it and bought it, then yes because the ברכה was established for one's joy and not for one's usage (משנ"ב שם)
- v. Q: What is the case in which one already has similar ones?  
1. He inherited from his ancestors, but the one he buys is new to him with respect to purchase (משנ"ב יד)
- vi. Q: What does the שו"ע add by saying that one says שהחיינו when buying and then buying again?  
1. Even though he already experienced the purchase, each purchase warrants a ברכה (משנ"ב שם)
- vii. Q: When should one say שהחיינו?  
1. Immediately, before one becomes accustomed to the new item and the שמחה is lost (משנ"ב טו)
- viii. Q: What if one sells a new item that he hasn't used?  
1. Nonetheless, since he has already owned it, he doesn't say שהחיינו when buying it again (משנ"ב טז)
- ix. Q: What if one rents a house and then buys it? (הע' 33)  
1. He should say שהחיינו (גרשז"א)
- x. Q: What if one buys a house but his name is not yet registered on it? (הע' 20)  
1. He does not say שהחיינו (גרשז"א)
- xi. Q: What if one buys an item on credit? (שם)  
1. One does not say שהחיינו (כף החיים)  
2. One says שהחיינו as long as there is not concern that he will lose the item (רב אלישיב)
- xii. Q: Does one say שהחיינו on a house in which he does not live? (שם)  
1. No (ערה"ש, ברכת הבית)
- xiii. Q: Does one say שהחיינו on putting up a fence around his house? (הע' 26)  
1. No, unless one is very joyous (גרשז"א)
- xiv. Q: Does one say שהחיינו on new glasses? (הע' 27)  
1. No, because they are only for health (גרשז"א)  
2. Yes (רב אלישיב)
- xv. Q: Does a חתן who buys an engagement ring say שהחיינו? (הע' 28)  
1. Yes, because he benefits by giving it to his כלה (פד: ד אהע"ז ד: פד)  
2. No (גרשז"א, רב אלישיב)  
a. Q: Does the כלה say שהחיינו? (שם)  
i. Yes (רב אלישיב)  
ii. No because our practice is not to say שהחיינו on jewelry (גרשז"א ע"פ הכף החיים)
- xvi. Q: Must an item be expensive to say שהחיינו? (הע' 29)  
1. No (גר"נ קרליץ)  
2. Yes (רב אלישיב)
- xvii. Q: Does one say שהחיינו on purchasing תפילין? (הע' 30)  
1. No, unless one receives it as a gift (גרשז"א, ביה"ל)